

THE  
DISSENTER'S  
Sayings,  
*In Requital for*  
**L'Estrange's Sayings.**  
Published in  
Their Own Words,  
FOR THE  
INFORMATION  
OF THE  
**P E O P L E.**

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By Roger L'Estrange.

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L O N D O N,

Printed for Henry Brome, at the Gun, in St. Paul's  
Church-Yard, 1681.

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TO THE

# READER.

**A**mong the Curiosities of This Latter Age, the Invention of Transmitting unto After-Times the Apothegms, and Sayings of Men Famous in their Generations, with a [He being Dead yet Speaketh] for the Motto ; is, in my Opinion, not the least Considerable. This is the Sweet Oyntment that has Perfum'd the Memory of the Late Kings Judges, the Sufferers of the Kirk Militant, and the whole Band of Covenanted Martyrs, that have Finished their Testimony, on the wrong Side of the Pale. What a Comfort is it for a Man, in the Contemplation of his Future State, to say with the Reverend Mr. Baxter, (Saints Everlasting Rest, pag. 100.) Then shall ye be with Pym, and White, &c. Your Names shall be Chanted with Their Names, Your Sayings Recorded with Their Sayings, &c. This Ditt may do well enough when a Man's Bones are laid, and his Head past Aking : But to see my Self Embalm'd

## To the Reader.

before My Time, and Serenaded, with Mr. Roger L'Estrange's Sayings, with Brief Notes to prevent Mis-apprehension, &c. It looks methinks like the Inviting a Man to his own Funeral: And in few Words, I was not so very Hasty, but I could have waited, till the Complement might have come on in due Season.

This is precisely the Seven and Thirty-th Cvality of This Kind, that I have Received, without less than Two Months, from the True Protestant Dissenters: Which truly I look upon but as so many empty Casks thrown out to divert me from sinking the Rotten Barque they are Engag'd in. These Learned Pieces, I know very well, are Compos'd, and Publish'd at the Charge, and for the Service of our Ignatian Society: So that I cannot pitch upon a more suitable way of Acknowledgment, than to Oppose SAYINGS to SAYINGS; the Dissenters Sayings to L'Estrange's Sayings, fairly and impartially Reported; and in such manner Digested, and Dispos'd, that the Reader shall find every Article of the Subject in Question, unanswerably Refuted by their Own Lips and Pens: Conscience Fighting against Conscience, Text against Text, Practice against Pretease; and the whole Meddling Party, from One End of the Controversy to the Other, laying violent Hands upon Themselves. So that there shall need no Other Plea for the Government, than the very Arguments of those that Contend so eagerly against it; Every Party still as it was Uppermost, serving it self

## The Anti-Schism.

self of the same Scriptures, and Weapons, against the Opposition of the Under-Schismaticks, which the Lawful Magistrate does employ for his own Support against the whole Body of the Schism.

In This Extract, or Collection, the Reader may phansy himself to be gotten into the Phanaticks Tyring-Room; where he sees all their Dresses, and Disguises; their Shifts of Masques, and Habits; their Change of Scenes; their Artificial Thunders, and False Fires: Nay, the very Buggs, and Devils, that they fright Foo's and Children with, at a Distance, to be no more, Near hand, than Paint, and Canvass. You have here laid open to you, the Mystery of the Work; to the very Springs, and Wheels, that make the Motion Play; Their Deeds of Darkness brought to Light, their very Souls Expos'd; their Pleas and Consciences still varying with their Fortunes. Or, in One Word, You have here the Dissenters Picture to the Life, of their own Drawing.

Upon That Fruitless Conference at the Savoy, where His Majesty did all that was possible for Him to do, to Gratify the Importunities of an Ungrateful, and Insatiable Party, without Laying the Church, and the Crown at their Feet: (And the Treaty brake off (in effect) because the King would not part with the Rest) What did they do; but, instead of Submitting to some Accommodable Alterations in the Service-Book, (as was propounded) wholly Abolish the Liturgy of the Church, and Publish a

## ~~THE~~ ~~WITNESS~~ ~~Sheafer.~~

Directory of their Own; with Miserable Complaints; and Appeals to the People, that they could not prevail, so much as to be Heard.

How much are they beholden to Me then, for bringing them to the Fairest Hearing here that ever Men had; for they shall have their Own Choyce, (the Multitude) for their Judges, and They Themselves shall be allow'd to be their Own Advocates. And, in Truth, there will need no more; when every Man of them is both Plaintiff, and Defendant within Himself, and his own Right Hand a Witness against his Left.

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## POST-SCRIPT.

Just as I was hurrying away this Sheet to the Preſſe, out comes The Protestant Mercury, (If he had call'd it The Protestant Cheat, or Cuckold, a Body might have gueſſ'd at the Authors of it, by Their Names.)

On April 3. (say They) Mr. L'Eſtrange thought fit to Take the Sacrament, at his Parish-Church; (St. Giles in the Fields) and was obſerved To whisper the Minister ſome time before he did Receive. But he would do well in his next Pamphlet, to tell thoſe that ſtill ſuspect him; how oft, and where, and when, he came to That Holy Table, in Sixteen Years Time before the Dis-

## To the Reader.

Discovery of the Popish Plot ; and before he was Publickly quizz'd for being a Papist.

It is true that I Received the Blessed Sacrament, as above ; and Whisper'd also to the Minister ; (the Learned, and Reverend Dr. Sharp) and the very Words I Whispered were These. [So let God deal with Me, as I am Clear, not only of Popery, but of All the Things that have been Sworn against me, that look towards it.] Now, for the further Satisfaction of Knaves, and Fools, (for no other, that know Me, and my Circumstances, can pretend to suspect me) let them Ask Mr. Gatford, Minister of St. Dionis Backchurch, & a Worthy Divine, if I have not several times Received the Holy Sacraments from his Hand, and in my Parish-Church too ; long, and late before the Discovery of the Popish Plot. To say nothing of Hundreds of other Witnesses that I could produce in my Justification, if the Triple League of Mercenary Libellers were worthy of it.

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## AUTHO

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# AUTHORITIES Cited in THE WORK

B	Astwick,	Simpson.
	Burton.	Wards.
J	Jenkins, (a Sud- bury.)	Widell, (a Son and Husband.)
J	Julius.	Crosse.
B	Baxter,	Newcomen.
B	Buchanan.	Sparrow, (a Brewer.)
C	Cafe.	Salsbury.
M	Mene Tchel.	Martin Junior.
K	Knock.	Snape.
D	Burroughs,	Holms.
D	Dionysus & Dionis.	Edwards.
M	Marshall,	Tanney.
P	Poor Man's Cup.	Gillipy.
S	Strickland,	Evans.
T	The Populists.	Rutherford.
C	Calumy.	Colens.
G	Goodwyn.	Perry.
B	Boys.	King.
B	Brooks.	McCracken.
M	Manton.	Mitchel.
S	Saltmarsh.	Guthery.
L	Love,	Crab, (a Felt-maker.)
D	Del.	Hobson, (a Taylor.)
H	Herle,	Mellish, (a Cobler.)
N	Nonsuch Charles.	Dibman, (a Cooper.)
C	Cartwright,	Heath, (a Coller-maker.)
F	Fenner.	Potter, (a Smith.)
C	Caryl.	Durance, (a Wash-Ball-Man.)
F	Fordham.	Green, (a Felt-maker.)
O	Owen.	Spencer, (a Coach-man.)
G	Gilby.	Rice, (a Tinker.)
G	Goodman.	Field, (a Bodies-maker.)
C	Cockaine.	Crew, (a Taylor,) &c.
B	Bridges,	

**F**AROLAB.  
**S**HTUA

Götzky

**Grey.**

## *Good*

## Cockaine.

Bridges,

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THE

## Dissenters Sayings, &c.

### §. 1. Of Toleration.

(A) **A** Toleration is against the Nature of *Reformation*; a *Reformation* and a *Toleration* are diametrically opposite. The *Apologists* in Petitioning for a *Toleration*, have not only broken the Covenant themselves, but they endeavour by all their Wit and Art to bring the Parliament and Kingdom into so great a guilt as the breach of This Solemn Covenant. *Edwards Antilogia*, Pag. 241. A *Toleration* of men in their *Errors*, this pretended Liberty of Conscience, is against the Judgement of the greatest Lights in the Church, both ancient and modern, Pag. 242.

(B) Doth it indeed belong to you only to look to the Civil Peace, and to let Religion, and Truth, and the Worship of God stand or fall, to their own Master? *Fight God, Fight Devil; Fight Christ, Fight Anti-Christ; Catch that Catch can*; you have nothing to do but to stand by, and look on. Say so then; Speak, out, publish it in your Declarations to the World, and let the People of *England* know, that it is the Right and Liberty to which the Subjects of *England* are born; that every man hold what he please, and publish and Preach what he holds; That it is the *Birth Right* (as some would have it) of the *Free-born People of England*, every man to worship God according to his own Conscience; and to be of what Religion his own Conscience shall Dictate: Do so, and see (Fathers and Brethren) how long your Civil Peace will secure you, when Religions destroy'd; how long it will be ere your Civil Peace be turned into Civil War! For no doubt, if this be once granted them, but they may in good time come to know also, (there be them that are instructing them even in these Principles too) that it is their *Birth Right* to be freed from the Power of Parliaments, and from the Power of Kings; and to take up Arms against *Bishops*, when they shall not Vote and Act according to their Humours. *Liberty of Conscience* falsely so call'd may in good time improve it self

Dissenter's Sayings,

into Liberty of Estates, and Liberty of Houses, and Liberty of Persons; and in a word, *Liberty of Perdition, of Souls, and Bodies.*

I hold it a Truer Point in Divinity, that *Errans Conscientia LI-GANDA*, their *LIGATE*, but certainly the Devil in the Conscience may be, nay, must be bound. *Lightfoot Serm. to Com. Aug. 26. 1645. Pag. 30.*

Ye Servants of Christ, take heed of yielding to the Pretenses of Conscience; the Devil, not Christ, has his Throne There. *Hugh's Serm. to the Com. May 26. 1647. Pag. 34.*

(C) What? when we have so much appear'd against Popery and Superstition, shall we now begin to think of Indifference and Toleration? Certainly it is but a sorry exchange of a *Bad Religion* for *No Religion*. *Hortian Serm. to the Lords, Dec. 30. 1646. Pg. 38.*

(D) Would These men that so highly defend Toleration, grant that Toleration (if they had power in their hands) to others, which they desire for themselves? I doubt it. The *Arians* did sometimes seem as earnest Enemies to Persecution, as these men; yet when they had Authority on their side, they raised a Persecution against the *Orthodox*, more terrible than the *Heathen Emperors* against the *Christians*. *Crasford's Serm. before the Lord Mayor, Feb. 1. 1645. Pg. 11.*

(E) O let the Ministers therefore Oppose Toleration (as being that by which the Devil would at once lay a Foundation of his Kingdom to all Generations) witness against it in all places; possess the Magistrate of the Evil of it; yea, and the People too; shewing them how, if a Toleration were granted, they should never have Peace in their Families more; or ever after, have Command of Wives, Children, Servants, &c. Let's therefore fill all Preacher, cause all Pulpits to ring; and so possess Parliament, City, and the whole Kingdom against the Sects, and of the Evil of Sectism and Toleration; that we may no more hear of a *Toleration*, nor of *Separated Churches*, being *Hateful Names* in the Church of God. *Amen, Amen.* *Ibid. Easdon's Gangraze, Part. I. Pag. 84.*

(F) We

## Dissenters Sayings.

bish. 41 (3) 3

(G) We are bold to hint unto you these sufficient Reasons against  
the Separation or *Independency* in this Church.

First. No such Toleration hath hitherto been established (so far  
as we know) in any Christian State, by the Civil Magistrate.  
Secondly, Because some of them have solemnly profest'd, that  
they cannot suffer *Presbytery*: And answerable hereunto is their  
Practice in those places where *Independency* prevails.

(G) Thirdly, To grant to *Them*, and not to *Other Sectaries*, who are  
Free-born as well as They, and have done as good Service as they  
to the Publicke (as they use to plead) will be counted Injustice,  
and great Partiality: But to grant it unto all, will scarce be clear-  
ed from great Impiety.

(H) Fourthly, *Independency* is a *Schism*, &c. Now we judge, that no  
*Schism* is to be *Tolerated* in the Church. 1 Cor. 1.10. 1 Cor. 10.14.  
Rom. 6.19. with 1 Cor. 3.3. Gal. 5.20. Presbyt. Ministr. Letter from  
Sion College, to the Assembly of Divines, Decr. 18.1645.

(I) Many Mischiefs will inevitably follow upon this *Toleration*,  
and that both to *Church* and *Common-wealth*.

First, To the *Church*: As 1. Causticall and Unjust Revolts from  
our Ministry, and Congregations. 2. Our Peoples mindes will be  
troubled, and in danger to be subverted, as *Act* 13.24. 3. Bitter  
heart-burning among Brethren will be fomented and perpetuated  
to posterity. 4. The Godly, Painful, Orthodox Ministers will  
be discouraged, and despised. 5. The life and power of Godliness  
will be eaten out by frivolous Disputes, and vain Janglings. 6. The  
whole Course of Religion in private Families will be interrupted  
and Undermined. 7. Reciprocal duties between persons of near-  
est and dearest Relations will be extremely violated. 8. All other  
*Sects* and *Houses* in the Kingdom will be encouraged to endeavour  
the like *Toleration*, and shelter themselves under the wing of *in-  
dependency*. 9. And the whole Church of *England*, in short time,  
will be swallowed up with Destruction and Confusion.

(K) Secondly, To the *Common-wealth*; for it is much to be doubted  
that the Powers of the Magistrate should not only be weakned, but  
even utterly overthrow'd, considering the Principles and Practices  
of *Independents*, especially with their *Compliance* with *Other Secta-  
ries* Insufficiently known by *any Magistrate*, and *which* is a *high hand*.

## Dissenters Sayings,

(L) It would lay the Foundation of Strife and Division in the Kingdom, to have Two ways of Church-Government. *Epis. Discourse, p. 21. Printed by Order, 1644.*

The Cities Humble Remonstrance and Petition of May 26. 1646. prefers to have some speedy course taken for the supprelling of all private and Separated Congregations.

### Notes upon S. I.

**A** Toleration (A) is a Breach of Covenant; and against the Judgment of the Church. (B) Destructive of Government, and (C) Religion. (D) They that ask it will never grant it. (E) The Devil's Engine to Confound States, Families, and Souls. Separated Churches are not to be endured, (F) without President; and (G) never to be Pleas'd: (H) Intolerable; (I) Ruinous both to Church and (K) Commonwealth; and (L) the very Bone of Contention.

So that to desire a Toleration, is to Ask a thing which it were Impudent to Allow, and which they have sworn to hinder all they can: A thing that sets up the Kingdom of Hell, without either President, or Profile: to the certain Ruine both of Church and State: And This, by their Own Confession, and Avow'd by their own Authority. This, as to the Thing it self: We shall now see it in the EFFECTS.

### S. 2. The Fruits of a Toleration.

(A) **T**HIS is that Diabolical Liberty (says Beza Confess. Fed. Eccl. 1.5. de fct. 44.) which hath filled Poland, and Transylvania, with so many Plagues of Opinions.

Reader, that thou mayst discern the mischief of Ecclesiastical Absoluty, the monstruousness of the much-affected Toleration, and be warned to be wise to Sobriety, and fear, and suspect the pretended New Light; I approve that this Treatise, discovering the Gangrene of so many strange Opinions, should be imprinted. James Cramers License in the First Part of Edward's Gangrene.

## Dissenter's Sayings.

(B) You have most Noble Senators done worthily against Popish Prelates and Scandalous Ministers, in pulling down Images, *Ancient Lynchises*, throwing out Ceremonies, &c. but what have you done against other kindes of growing Evils; *Heresie, Schism, Disorders* against *Sects*, *Anabaptists*, *Anisomianism*, *Brownists*, *Liberians*, and other Sects? You have destroy'd *Basil* and his Priests; but have you been zealous against *Golden Calves*, and the Priests of the Low-cit of the People? — You have put down the Book of Common-Prayer, and there are many among us that put down the Scriptures; slighting, yea, blaspheming them. You have broken down Images of the Trinity, Christ; *Virgin Mary*, *Apostles*; And we have those who overthrow the *Doctrines* of the *Trinity*, oppose the *Divinity* of Christ, speak evil of the *Virgin Mary*, slight the *Apostles*. You have cast out the *Bishops*, and their Officers; and we have many that cast down to the ground all *Ministers* in all the *Reformed Churches*. You have cast out *Ceremonies* in the *Sacraments*, as the *Croffe*, *Kneeling* at the *Lords Supper*; and we have many cast out the *Sacraments*, *Baptisme* and the *Lords Supper*. — The Sects have been growing upon us ever since the first year of your sitting, and have every year increased more and more; things have been bad a great while, but this last year they are grown Intolerable. And if *Schism*, *Heresie* &c. be let alone, and rise proportionably for one year longer, we shall need no Cavaliers, nor Enemies, from without, to destroy us.  
*IV. Epist. Ded. to the Lords and Commons.*

(C) The Independent Churches, like *Africa*, do breed and bring forth, the Monsters of *Anabaptism*, *Anisomianism*, *Familism*, Nay that huge Monster, and old lying Serpent of the Mortality of the Soul. *Anaglogia*. P. 262.

(D) As *John Baptist* wore a *Leathern Girdle*, So the Doctrine that he preach'd was *Leathern Doctrine*. *Salomon's Stern* at the *Bath*.

(E) The Saints are those that are now stiled *Anabaptists*, *Familists*, *Anisomiant*, *Independents*, *Sectaries*, &c. — The first party that rose against you, namely the *Prophets* ~~out~~ of the Land, are fallen under you; and now there is another Party, *Formalists*, and *Convent Galliballies* rising up against you, &c. *Dev's Stern* at the *Gat* and *Officers Inn* Jr. 1645 also citizen's alias, alias to an *Officer*.

(F) Shall

*Different Sayings.*

(G) Shall the Presbyterians, Orthodox, Godly Ministers be so cold, as to let Anabaptism, Brownism, Antinomianism, Liberalism, Independence, come in upon us, and sleep in a whole skin? *Garrison, Part. 9.*

(G) When Cartwright, Hildertham, Travers, and many other gracious Divines, by the blessing of God upon their Great diligence, had undermined and well near overthrown the *Episcopal Sect*, and all the *Cathedral Ceremonies*; Incontinent the Generation of the Separatists did start up &c. [ *Bayly's Discursive Pag. 12.* ]

(H) The famous City of London is become an *Amsterdam*; Separation from our Churches is Countenanc'd; Toleration is cry'd up; Authority lyeth asleep, &c. *Calamy's Serm. to the Lyrd Mayor, Jan. 14. 1645. Pag. 3.* Divisions, whether they be Ecclesiastical or Political, in Kingdoms, Cities or Familyes are Infallible Causes of Ruine to Kingdoms, Cities and Families. *Serm. to the Lords, Dec. 25. 1642.*

(I) Diversity of Religion, disjoyns and distractis the Minds of men, and is the Seminary of Perpetual Hatreds, Jealousies, Seditions, Wats, if any thing in the world be; and in a little time, either a Schism in the State begets a Schism in the Church, or a Schism in the Church begets a Schism in the State. &c. Once for all, it is the *Preservation and Reservation of Religion* which you have Covenanted to endeavour; and not a *Liberty of Opinion*, which will consist with neither. *Newcomen. Serm. to Parl. Sept. 12. 1644.*

(K) Independents the most Pharisaical, proud, envious, and malicious Sect that ever sprung up: ( *Bastwick's Independency not Gods Ordinance* ) Wild-geele, Old-geele, sticklers against Parliaments, and Presberty; Fighters against God; Violaters of all the Laws of God and Nature; a company of Rats among Joyn'd-stools; not worthy to give guts to a Bear; Moon-calves, &c. *Id. Postscr. Pg. 12. 32. 34. 36. &c.*

(L) The Errors and Innovations under which we so much groan'd of latter years, were but *Tolerables*. *Innuic*, tolerable Trifles, Childrens-Play, compar'd with their Damnable Doctrines, Doctrines of Devils, as the Apostle calls them: *Polygamy, Arbitrary Divorce, Mortality of the Soul, No Ministry; no Churches;*

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no Ordinance in Scripture to the very Divinity of Christ, and the Holy Ghost question'd by some; denied by Others; and the very Foundation of all these lay'd in such a Schism of heretics; *Liberty of Conscience*, etc. Serm. before the Commons, Aug. 22. 1649. Pag. 29.

(M) The Scriptures deny'd to be the word of God.—Only of Human Authority.—Insufficient, and Uncertain. *Edward's Caligrama*. Pag. 15.—God has a hand in, and is the Author of the Sinfulness of his People. P. 16.—The Soul dies with the Body.—In the Unity of God there is not a Trinity of Persons.—Nor Three distinct Persons in the Divine Essence; but only Three Offices. Pag. 17.—That Christ's human Nature is defiled with Original Sin.—That no man shall perish or go to Hell, for any Sin but Unbelief only. Pag. 18.—That men may be saved without Christ.—That there is no Original Sin in us; only *Adams* first sin was Original Sin. Pag. 20.—That the Doctrine of Repentance is a Soul-destroying Doctrine. Pag. 21. &c.

(N) A Minister in Hertfordshire bringing a place of Scripture against an Anabaptist which he could not Answer; said, *It was the Weakness of the Apostle*, and there he wanted the Spirit, Pag. 33. Part. 1.—Some of the Sectaries Plead Miracles, Revelations, Visions, as Christ appearing to an Anabaptist; and forbidding her to baptize her Child, Pag. 58. And their dressing up a Cat like a Child, *Ibid.*

(O) One *Coxen* of Rochester in Kent, sayd, that *Jesus Christ* was a Bastard; and that if he were upon the earth again, he would be ashamed of *many things* he then did. *Ibid.* Pag. 105.

O Lord! Thine Honour is now at stake; for now, O Lord, Antichrist hath drawn his sword against thy Christ; and if our Enemies prevail, thou wilt lose thine Honour. *Strickland at Southampton*, Jun. 9. 1643.

If thou dost not finish the good Work which thou hast begun, in the Reformation of the Church; thou wilt shew thy self to be the God of Confusion: and such a one, as by Cunning Stratagem hast contrived the Destruction of thine own Children. [Coffey at St. Mildred's in the Counter, July 6. 1643.]

O God, O God! Many are the hands lift up against us; But there is one God: it is Thou thy self, O Father, who doest us more Mischief.

## Dissenters' Sayings.

Mischief then them all. [ *Robinson at Soothampton*, Aug. 23.]

O Lord! when wilt thou take a Chair, and sit amongst the House of Peers? When, O God; When (I say) wilt thou Vote amongst the Honourable Commons? Thine own Commons, who are so Zealous for thine Honour? [ *Evans of St. Clemens.* ]

I say, This is Gods Cause; and if our God hath any Cause, This is It. And if This be not Gods Cause, then God is no God for me; but the Devil is Got up into Heaven. [ *Bond, at the Savoy.* ]

As I am a Faithfull Sinner, Neighbours, This is my mornings draught. Here's to you all. [ *Isaack Massy at Uppingham in Rial, giving the Communion on Easter-day, 1644. drinking off the whole Cup.* ] See *A short View of the Late Troubles in England, Chap. 42.*

## Painfull and Laborious Preachers.

(P) *Samuel Fulcher an Egg-man Re-baptiz'd by Crabb a Felt-maker: Gangrene Part. 2. Pag. 9.*

(Q) *Paul Hobson a Preaching-Taylor: Gangrene Part. 2. P. 18. Green the Felt-maker. Pag. 248. Part. 3. Spencer a Coachman. 249. Potter a Smith, Pag. 96. John Durwice a Washbal-maker, Ibid. Andrew Debman an Anabaptist-Cooper. Pag. 88. (all Preachers;) and four famous Preachers more in Hertfordshire, Viz. Heath the Coller-maker of Watton, Rice the Tinker of Aston, Field the Bodyes-maker of Hertford. Crew the Taylor of Stevenage. A Shoo-maker-Preacher, &c. Part. 3. P. 81.*

## Notes upon S. 2.

**T**oleration was (A) the destruction of Poland, and Transylvania: (B. C. D. E. F. G. H. I. K. L. M.) and the Mother and Nurse of all Heresies (N), and (O &c.) Prophaneness, Blasphemy, and Impudence. (P. Q.) Introducing Mechaniques into the work of the Ministry.

Take (in one Word now) the Steps of the whole Proceeding. The First Effort upon the Government was made in the Name of the Dissenters in General; for Liberty of Conscience. So soon as the Presbyterians

This had given the Presbyterians their birth, they endeavoured so far as Uniformity: opposing a Toleration, such as their Master (as in the First Section) foresees, and predicting the Monstrous Opinions and Confusions which it would Infallibly produce.

They shew us in the Second Section (upon Experience) that they were wise Prophets; and that all the Evils they foresaid us, came accordingly to pass: So that (in short) under pretence of Tender Consciences they dissolved the Established Government; and by the help of that Pretext got themselves into the Saddle. No sooner was the Presbyterian Church mounted, but he, without any more to do, bare all his Forces immediately to the Eradicating of an Inexorable and Rigorous Uniformity: Wisely considering, that the same Trick, that they had put upon Episcopacy, would most Infallibly (if not prevented) be the Ruine of the Presbytery too; or of any Government upon the face of the Earth.

Now take Notice, Good People, that in Asking a Toleration, they Ask, what they judge Unsafe, and Unlawful to Allow. They Ask, what they Know, and Declare, will be our Undoing: What the Equity, Reason, Conscience, or Designe, be you the Judges.

### S. 3. The Differents Harmony among themselves.

S. 3. 1. He Sectaries agree with Julian the Apostate, [Gang. P. 4.]  
The Sectaries are Libertines and Atheists, [P. 185.] Uncleanness,  
Incestuous, [P. 187.] Drunkards, [P. 190.] Sabbath-Breakers, Deceivers,  
[P. 191.] Guilty of gross Lying, Slanderous, railing, fulfilling  
their words and promises; guilty of excessive pride and boastings  
[P. 192.] Of inofferable Insolencies, terrible Afrons to Ministers;  
and of strange Outrages, [P. 194.] There never was a more abominable,  
cruell, false, dissimulating Generation in England, than many of the  
Grandees of our Sectaries. They encourage, protect, and cry up for  
Saints, Sons of Belial, and the vilest of men. [P. 240, Gang. 2. p. 1646.]

22. 2013.01. has 2203001102 Lot 10 num 19 V' Apocrypha  
 And Presbytery is Babylon, Egypt, & Land of Antichrist, a Temporal Lordly Government, & w<sup>ch</sup> is Babylonian (that and Anti-christian) [Martin Eccho] [and Burton's Conformity Deformity]  
 under Egypt, or Babylon. The Bishop of Babylon of the Romish Beast is now making War upon the Lamb... upon W<sup>ch</sup> we have no protection, and this under a fair Colour of GOVERNMENT.

*of Inquiry, the Mother of all Mischief, the Cause of all our present Calamities, &c. Epist. Ded. to the Lord-Mayor of London.*

Pr. The Northamptonshire Addressers to Richard Cromwell desire he would shew Tendernesse toward the name of God, against the Bold Blasphemers of his Magistracy, Defathers of his Sacred Ordinances, Seducers from Truth, Corrupters of his Worship; and then, that he would Exercise Just Severity against Despisers of Dignity, and Revilers of Authority; whose Unhallow'd Tongues set on fire from Hell, spare not to flash out their Insolent Reproaches, and Impious Execrations against his FATHERS SEPULCHER, and his OWN THRONE.

Ind. *The Lord Liveth, who hath brought us from the Romish Papacy, which is Spiritually, Egypt, by a mighty Deliverance, and manifold Preservations &c. One of the Scotch Tyranny, and Scotch Presbytery, which came like a Tempest from the NORTH, &c. From this bloody Design of the Egyptian Papacy; from the black Plots, and bloody Powers of the Northern Presbytery. Sterry Serm. before the Parliament, Nov. 5. 1651. Pag. 7.*

Pr. O how like is John Lilburn to John a Leyden; as if he had been spit out of his mouth! Dell to Tho. Mincer.—O how like are our Separates to the old Anabaptists in Germany! Gangran. Part. 3. Pag. 262.

Ind. *The Covenant is Impossible to be kept, and the makers of it have run into Wilfull Perjury. This malchate, persecuting, Soul-destroying, England-Dividing, and Undivine Covenant. [Lilburns England's Birth-right]—To violate an abominable and accursed Oath out of Conscience unto God; (Says J. Goldwyn. 12 Cautions P. 4. Speaking of the Covenant) is a Holy, and a Blessed Perjury.*

Pr. A putredinous Vermin of bold Schismaticks and frantick Separates, &c. forsaking our Assemblies as Babylonish, Antichristian. *Bunyffe Serm. to the Commons. Nov. 5. 1641. Pag. 60.*

Ind. *The Three-formed Presbytery, consisting of three Kinds, Pallors, Teachers, and Elders, is not Gods Ordinance; but Antichristian, smotne Differences, Pag. 103.*

Pr. These detestable Sectaries! the Plagues of Heresies among us; and we have no power to keep the Sick from the Whole. The Wolves that were wont to ly in the Woods are come into our sheep-folds, and Roar in the Holy Congregations. *Pager's Heresiography*, P. 37. Printed 1648.

Ind. The Assembly is Antichristian, Romish, Bloody, the Plagues and Pests of the Kingdom, Baals Priests, Diviners, Sorthsayers, with Two Horns like a Lamb, but a Mouth like a Dragon. [Gangrena 3. Part Pag. 230.] — Infatiable Hieelings, Gehazi's Cheaters, Pul-pited Divines, Distributors of Sundays Doles, Simonians, Decimating Clergy, Common Incendiaryes. [Lond. Minist. Seal. Exhort. P. 21. 1660.]

Pr. Since the Suspension of our Church-Government every one that listeth turneth Preacher. As Shoemakers, Coblers, Button-makers, Hatters, &c. [Pager Heres. Epist. Dtd.]

Ind. The National Covenant is a double fac'd Covenant, the greatest Mockers, and snare that ever the Devil, and the Clergy his Agents, cast in amongst honest men in England, in our Age. [London's Liberty in Chains. P. 42.]

Pr. Was there ever in our times, a Generation of greater Self-seekers, Bonfires, proud Blasphemers, Covenant-breakers, Unbaptiz'd, Mockers, Heady, Despisers of those who are good, Mockers and Scoffers, Walking after their own ungodly Lusts, Despisers of Dominions, and speakers evil of Dignities, having a Form of Godlyneffe, but denying the Power thereof, ("and so in the rest") then our Sectaries? Gangrena. Part. 3. 257.

Ind. The Seed of God is This Nation, but had Two Capital Enemies, the Romish Papacy, and the Scottish Presbytery. [Sterry's England's Deliverance, P. 4.] — The Black-bird Divines, The Assembly Swinburns [A Bullion called, The Prophetic of the Swinburns Detruction on, To the Tune of The Merry Soldier, Or, The Joyful Jinker.

### Notes upon S. 3.

## Dissenters Sayings,

upon, under Forms and Pretensions of Zeal, and Religion: Those People (I say) should do well to consult the Reasons of things, as well as their Appearances; which in many doubtful and dangerous Cases, would either guide them to a right Resolution, or to the Avoidance of an Inconvenience, upon Judgement, and Consideration.

The Uniting of Protestant Dissenters has a face of great Piety, and Goodness; and it is undoubtedly promoted by many Godly people, out of a very Charitable, and Christian Intention. And whether it be Safe, Expedient, Practicable, or not; the very Inclination to the doing of the thing, is a Virtue. But a man would bethink himself yet, in common Prudence: First, What the Parties are that pretend to This Union: Secondly, Their Temper: and Thirdly, whether it be possible to Unite them, or Not. If These be reasonable Enquiries, nothing can be fairer than to Resolve them out of their own Mouths.

1. The two predominant Parties (you see) are Presbyterians and Independents; All the Other Sects, being only Independency in Fractions. 2. Observe their Temper, and try if you can Reconcile their Revilings, with their Scruples; Their Implacable Aversion, One to the Other, with their Conjunct Importunities for Indulgence to Both. 3. How is it possible to unite those people under a Bond of Conscience, that upon the very score of Conscience declare themselves to be mortal, and Incorrigible Enemies.

### §.4. The Dissenters behaviour toward the Government, and First, the Clergy.

**A** Rchbishops and Bishops, are Unlawful, Unnatural, False, and Bastardly Governours of the Chnrch, and the Ordinances of the Devil, petty Popes, petty Anti-christs; like Incarnate Devils, Cogging Couzening Knaves; they will lye like Dogs. Proud, Popish, Premptritious, Prophane, Pastry, Pestilent, Pernicious Prelates and Usurpers; Impudent, shameless, wainscot-fac'd; Butchers, Horse-leashes, Robbers, Wolves, Simoniacs, Persecutors, Sowers of Sedition; Their Antichristian Courts are the Synagogue of Satan. The Beelzebub of Canterbury, the Canterbury Caiphas, Esau, a monstrous Anti-christian Pope, &c. Most of the Ministers are Popish Priests, Monks, Friars, Alehouse-haunters, Drunkards & Dots, Hogs, Dogs, Wolves, Foxes, Simoniacs, Usurers, Proctors of Antichristian Inventions, Popish Companies, halting Neutrals, desperate and forlorn Athiests; a Cor-  
sed,

## Dissenters Sayings.

13

fed, Uncircumcised, and Murthering Generation ; a Troop of bloody Soul-Murtherers, and Sacrifigous Church-Robbers. *An Anti-Christ Rags*, shall make him a Priest, be he never such a Dolt, or a Villain. See Bancroft's dangerous Positions, Lib. 2. Cap. 12. & 13. with his Annotations.

The Kings Clergy were Croaking Frogs that came out of the Mouth of the Dragon, out of the Mouth of the Beast, and the False Prophet : The Spirits of Devils which go forth unto the Kings of the Earth, to gather them to battle. *Wilsons Serm. to Parl. Sept. 28. 1642.* Printed by Order.

The Cathedrals are a Nest and Cage of all Unclean Birds, a Harbour of dumb dogs, a Crew of Ale-swilling Singing-Men, offering daily near the Holy Table the blinde Whelps of an ignorant Devotion, &c. —— the Prelatical Hog-sty. *Bridges.*

*Idol, Idle Shepheard, Dumb Dogs*, that cannot bark. (unless it were at the Flock of Christ,) and so they learned of their Masters both to bark and bite too. *Greedy Dogs* that could never have enough ; that did tear out the Loynes and Bowels of their own people for Gain, Swearing, Drunken, Unclean Priests, that taught nothing but Rebellion in Israel, and caused people to abhor the Sacrifice of the Lord : *Ammision, Popish, detestable, Kile Watchers* ; Such as had Job been alive, he would not have set with the *Dogs of his Flock*. Who I say brought in These ? Did not Prelacy ? A Generation of men they were that never had a *Vote for Jesus Christ*. Yea, what hath poyson'd and adulterated Religion in all these branches ; and hath let in Popery, and Prophanerie upon the Kingdom like a Flood, for the raising of their own Pompe and Greasess, but Prelacy ? Look into their Familier, and they were for the most part the vilest in the Diocese ; a very Nest of *Unclean Birds*. In these Courts and Conistories, you would have thought you had been in *Caiaphas-Hall*, where no other Trade was driven, but the Crucifying of Christ in his Members. *Cates Sermon at Milverton, Sept. 30. 1643. Pag. 45. 46. 47.*

How the Professe of the Preaching of Christ did search and blast these Cathedral Priests, that Unballow'd Generation of Scribes and Pharisees, and perfected their Rebellies into that unpardonable sin against the Holy Ghost. [Cates Sermon 1643. P. 33.]

The Plastering or palliating of these Rotten Members [Bishops] will be a greater dishonour to the Nation and Church, then their cutting off ; and the Personal Acts of these Sons of Belial, being canav'd at, become National sins. [Smeltlymanus Ed. 1660. P. 48.]

These

These Ecclesiastical Officers, Ceremonies, and Discipline, are set up by the Popes; and are an Appendix or Tail of Antichrist. [Dr. Holme's Sermon. 1641. P. 33.]

This Prelacy in the Article; this many-headed Monster of Arch-Bishops, Bishops, Chancellors, Commissaries, Deans, Deans and Chaplains, Arch-Deacons and all other Ecclesiastical Officers depending on that Hierarchy; This is the Beast wherewith we fight in this Covenant, — Thy Mother Papacy shall be made Childeleis among Harlots, your Diocesses Bishopless, and your St<sup>e</sup>s Lordless, and your places shall know you no more, *Cave ubi supra.* [P. 50. 51.]

Prelacy (that whelp) hath learned this Policy of its Mother Papacy (that Lioness) &c. Ibid. P. 64.

We lack a right Government of the Church; Instead of the Ordinance of God in the Government of his Chnrch, the merchandize of shameless Babylon is maintain'd. The Government now used by Arch-bishops, Bishops, &c. is both Antichristian and devilish. *Rome* is come home to her Gates, *Antichrist* reigneth amongst us. The Establish'd Government of the Church is Traiterous against the Majesty of Jesus Christ. It confirmeth the Popes Supremacy; It is accursed; It is an Unlawful, a False, a Bastardly Government. They must needs be not only Traitors to God and his Word, but also Enemies unto her Majesty and the Land, that defend the Establish'd Government of the Church to be Lawful. [Dangerous Pof. Lib. 2. Cap. 4. See the References.

Christ's Religion is fondly patcht with the Popes; The Companion-Book is an imperfect Book, cull'd and pick'd out of that Popish dung-hil the *Portuise* and Mass-book. The Sacraments are wickedly mangled and profan'd. They eat not the Lords Supper, but play a Pageant of their own, to blind the people. Their Pomps, Rites, Laws and Traditions, are Antichristian, Carnal, Beggarly, Popish Fooleries; Romish Reliques, and Rags of Antichrist, Dregs and Remnants of Transform'd Popery. Phatisaical outward Faces and Vizzards, Remnants of Romish Antichrist, known Liveries of Antichrist, a cursed Leaven of a cursed, blasphemous Priesthood; Cursed Patches of Popery and Idolatry; they are worse then Lousy, &c. [Dan. Pof. L. 2. cap. 9.]

The Daye of the Bishops Service-book brake its Neck before this Ark of the Covenant, [Ibid. P. 66.]

The Popish Clergy, this honest set of honestish rogues, as we have said before, go about to set a lengthen'd line; no greater

## Dissenters Sayings.

### Notes on §.4.

**L**et the Reader lay his hand upon his Heart here, and ask himself. Is This pretended Tenderness of Christianity the stile of the Gospel, or no? Is it the Language of the Disciples of Jesus Christ? Can these People really have an Evangelical Compassion for their Brethren, and at the same time fly thus in the face of Dignities, and treat their Superiors at this outrageous rate? Have we so learn'd Christ, as to make Scurrility and Railing the Badge of our Profession? They would be thought to supplicate all this while for Gentleness and Compassion: And is this the way to obtain it, by a Practice, that is almost sufficient to turn Mercy it self into Indignation? But alas! their business is not to procure Favour from the Government, but to expose it to Reproach. And all this clutter about the Clergy is only to render them Odious and Contemptible to the People. Pray'e take notice once again. The stress of their Charge upon the Church is only to move the multitude against it, as a Frame of Constitution that is Antichristian and Popish: And yet, pray mark it, they do in the same breath, offer Proposals of being United into that Ecclesiastical Popish State; Which brings the matter unavoidably to this Issue; either that they do, against their Conscience, cast that scandal upon the Church for the Advancement of some Other Design; or else, by desiring this Union, they do acknowledge themselves willing to be Incorporate into a Popish Constitution. But this Bustle about the Church, you shall see, has a farther Prospect: For these People have the Faculty of handling Religious Matters, in order to Political as well as of looking in Temporal Matters, in orderso Spirituals.

### §.5. The Dissenters Behaviour towards the Civil Government.

(A) **T**He King, the Nobles, and the Prelates, are sure the Murtherers of Christ—O People, I will be silent! Speak People, and tell me what good the King has done since his Home coming. [M.Welsh at St. Asaph in Corris at a Convocation.] And at another Convocation, thus. I am confident, that God will yet assert the Caufe of Penland-hills, in spite of the Curates, and their Masters, the Prelates; and in spite of the Prelates, and their Master the King; and in spite of the King, and his Master the Devil. [Ravillas Redivivus, Pa.43.]

(B) Her Majesty and State do maim and deform the Body of Christ, and so bid God to battel against them, &c. By the same authority that the Queen appoints the apparel now apppointed to the Ministers.

Ministers, she may command any piece of Popery, so she name it Purity, &c. --- The Servants of God are persecuted under her--- That Excommunication should not be exercis'd against Princes, I utterly dislike. [Damer. Pof. L.2.C.5. Cartwrightes Reply, Part 2.]

(C) The State sheweth it self not upright, to hedge the Parliament what it will--- It shall be easier for Sodom and Gomorrah in the day of Judgment, than for such a Court. --- There shall not be a man of their seed that shall prosper, be a Parliament-man, or bear Rule in England any more--- None ever defended this Hierarchy of Bishops to be lawful, but Papists, and such as were infected with Papish Errors--- All the Newgate and Oldgate, yea, and all the Tyburns in England are too little for such rash and presumptuous Heads, that will not give God leave to Rule, but will take the Sceptre out of his hands. --- I do fear that many of the forwardest Enemies of Reformation are not the backwardest Friends that the King of Spain has in England at this day. [Dan. Pof. L.2. C.6.]

(D) As long as you maintain these cursed Acts of 1584. the Tyranny of Bishops, &c. you are a Persecutor. [Dan. Pof. l. 1. cap. 6.]

(E) The Magistracy and Ministry walk hand in hand, in the contempt of True Religion--- The Laws maintaining the Archbishops are no more to be accounted of then the Laws maintaining the Jews--- Impurity is suffer'd to bear sway against the Majesty of God, and that by Law and Authority. --- As great Indignities offer'd to Jesus Christ in committing his Church unto the Government of the Common Law, as can be by mean Hirelings unto a King. [Ibid. l.2. cap. 8.]

Come hither, ye Malignant Atheists, come hither, gnash your teeth, and let their eyes rot in their holes. [Bond to the Commons, Oct. 8. 1645. P. 5.]

(F) The Kings of the Earth have given their power to Antichrist: How have they earn'd their Titles; *Eldg. Son of the Church*; *the Commonwealth, and most Christian King*; DEFENDER OF THE FAITH--- Do not the Kings of all these Nations stand up in the room of their Progenitors, with the same implacable Enmity to the Power of the Gospel? [Dr. Owen Fift Sermon. 1649. P. 22.]

There was Corruption both in Church and Common-wealth. Idols were set up in Zion and Sion, i.e. in the places of Judgment, and in the House of God. [Burroughs on Isa. 66. v. 10. P. 37.]

The greatest blow that ever was given to Antichristian Government, is that which Now it hath had. Babylon is to fallen, as it shall never rise again. [Burroughs on Isa. 66. 10. P. 44.]

(G) What

G. O Worm! Dost thou be so impudent to put thyself in Gods Stead; to meddle with Mens Consciences, and Lord it in Religious Concerns? [Gods Loud Call, Pag. 17. 1661.]

H. What hope that the Reformed Religion will be protected and maintained by the Son, which was so irreligiously betray'd by the Father? [Plain English, 1660. Pag. 2.]

L. C. S. the Son of that Murtherer, is proclaimed King of England; whose Throne of Iniquity is built on the Blood of precious Saints and Martyrs. [Door of Hope, Pag. 1. 1660.]

— The Murtherers of our Saviour were less Guilty than That Prince. [Cask of King Charles, 1648.]

R. Let Justice and Reason blush, and Traytors and Murtherers, Parricides and Patricides, put on White Garments, and rejoice as Innocent Ones, if This Man (the Late King) should escape the Hands of Justice and Punishment. [English Translation of the Scottish Declaration, Pag. 12. 1650.]

L. Charles the Second, The Son of a Bloody Father; Heir to an Entail'd Curse, more certain than to his Kingdom; Train'd up in Blood; and One that never suck'd in any other Principles but Pre-rogative, and Tyranny. [Ibid. Pag. 23.]

M. Charles the First rather chose to submit to the Justice of an Ax in a Hangman's Hand, than to sway a Scepter with Equity. [None-such Charles, Pag. 167.]

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Notes on Sect. 5.

Y On bave here (A) the Strain and Spirit of a True Covenanting-Brother. And they all sing the same Note: For they do not only Abjure the Government, but they Abjure Repentance too; swearing never to make Defection to the Contrary Part; But all the Days of their Lives, Zealously and Constantly continue therein against

All Opposition ; and promote the same accordingly to their Power, against all Laws and Impediments whatsoever.

In (B) you find the Petitioner for Indulgence Excommunicating his Sovereign,

The Paraphrase of (C) is according to the Stile of This Age, only crying, No Tory, No Courtier, at an Election ; the branding of Honourable Men with being Popishly affected, and he that will not run Riot with the Rabbble is made a Pensioner of France.

[D. and E.] Complaining of Persecution. In (F.) you see what work the Doctor makes with the Defender of the Faith. [G H. I.K.L.] are as so many Daggers in the Heart of Sovereignty it self. But it is according to the Principles of the True Protestants of Munster, that still begin with Religion, and end with Treason. Pray say if it be not a thousand pities now, after all these Complements upon His Sacred Majesty, and His Blessed Father, that these High-flown Dissenters should not be taken into the Government ? When these People set up for Pillars of the Church, it were a kind of Injustice not to Allow the Kings Judges to put in too for Ministers of State.

### Sect. 6 The Presbyterians Opinion of the Covenant.

**B**E astonished, O Heavens ! and tremble, O Earth ! Let the Sun it self be cloath'd in Blacknes at this so horrid an Impiety ! What ! Abjure such a Covenant ? A Covenant so solemnly taken ! A Covenant, for the Matter of it, so Religious ! so Holy ! &c. — And must This Covenant be Abjur'd now ? This Covenant ! Is not God's Own Word, and God Himself too after a sort Abjured in That Act, 'whoever are guilty of it ? &c. — The Highest of all Crimes imaginable, a Crime that murthers Conscience, that murthers Souls, that murthers Religion it self ; a Crime against the First Table ! most immediately against the Sovereign God ; and the greatest of that Nature that Men can be guilty of. [Speeches of the three Regicides, Pag. 5. and 6.

The Cause (says Barkstead) lies in the Bosom of Christ, and as sure as Christ rose, the Cause will rise again. [Ibid. Pag. 16.]

I die cleaving to all those Oaths, vows, and Protests that were imposed by the Two Houses of Parliament, as owning them, and dying with my Judgment for them. [Love's Tryal, Printed Aug. 1652.]

The convincing Demonstration, that [there lies no Obligation on me, or any other Person, from the Oath commonly call'd The Solemn League and Covenant] is a Knot cut by the Sword of Authority, while it cannot be loosed by Religious Reason. [Short Survey of the Grand Cause, Pag. 23. 1663.]

O the Burning of the Covenant in England, and the Causes of Wrath in Scotland, shall certainly be follow'd with such a Fine, and Fiercenes of Indignation, as shall make Authors, Actors, Abettors, and Rejoycers thercat, know what it is to give such an open defiance to the Almighty. A Covenant Burnt; and Burnt by Authority; in the sight of Heaven, with such Hell-black Solemnities, where the great God is altera pars contrabens, for Reformation of Religion according to his Word; and Righteousness in walking before him; is such a Sin, as may make every Soul to tremble at the forethoughts of what God will do; for vindicating his Glory from that Contempt thereby cast upon him. — I wish that the Burning of that City into Ashes where that Covenant was Burnt, together with that None-such Plague and War, may make them take warning ere it be too late, who did this Wickedness. — O England, England; I fear, I fear thy Woe hasteneth; the Wrath of God is upon the Wing against thee, both for breach of Covenant, and wiping thy mouth as if thou hadst done nothing amiss! Thou hast stood, and seen thy Brothers Day; Alas, for thy Day, when Others shall stand aloof from thee, for fear of staring in thy Judgments! [Poor Mans Cup, &c. Pag. 19.]

We shall not, nor cannot enter upon the particular Declaration of that Grace, Constancy and Courage, by which the Lords Faithful Witnesses were sustein'd, and did bear Testimony to the Word of his Truth, the Holy Covenant, and the Cause and Work of God. [Nepibali, Pag. 162.]

I bear my Witness unto the National Covenant of Scotland, and Solemn League and Covenant betwixt the Three Kingdoms of Scotland, England, and Ireland. These Sacred, Solemn, Publicke Oaths of God, I believe, can be loosed nor dispensed with by no Person or Power upon Earth. [Napier, Pag 207.]

I bear my Witness and Testimony to the Doctrine, Worship, Discipline and Government of the Church of Scotland, by Kirk Sessions, Presbyteries, Synods, and General Assemblies. Popery and Prelacy, and all the Trumpery of Service and Ceremonies that wait upon them, I do abhor. I do bear my Witness unto the National Covenant of Scotland, and Solemn League and Covenant, &c. [The Testimony of James Guthrie, Minister, at his Death at Edinburgh, June 1. 1661. — And so of every Man of the Party that Dy'd for the Rebellion in Scotland.

### Notes on Sect. 6.

**B**I This Covenant was designed the Subversion of the Government; and by the force of This Covenant it was accomplish'd. They do all of them assert the Obligation of it to the very Death; and by virtue of This Covenant it is, that they have Confederated afresh, in Scotland, to murther the King and all that serve under Him. Now if This be their Principle, let any Man consider the Consequence of admitting any Unrenouncing Covenanter, by an Act of Special Grace, into the Government; after so full a Proof and Exposition of the Meaning of That Covenant; and so frank a Declaration of their Resolution to make it good.

Sect. 7.

Sect. 7. *Dissenters' Liberty of Conscience.*

The *Sext* did not only resolve to take the Covenant themselves, but enjoy'd it throughout the whole Kingdom. *Sir Henry Vane's Speech at a Common Hall, Oct. 27. 1643. Page 4.* — They enjoynd it upon the Penalties, that those that shou'd not take it, or shou'd deser it, shou'd be esteem'd Enemies to Religion, to his Majesties Honor, and to the good of the Two Kingdoms; that they shou'd have all their Rents and Profits Confiscate: That they shou'd brook nor enjoy any Office, or Benefit in that Kingdom; that they shou'd be cited to the next Parliament, to Answer the not taking of it; and to be proceeded with there as Enemies to the State, and to Religion; and to receive such farther Punishment, as by the King and Parliament shou'd be put upon them. *Ibid. Page 5.* — And that particular account shall be taken by the severall Presbyteries, of all who shou'd refuse, or shift to swear, and subscribe; and that they be proceeded against with the Censures of the Church, as enemies to the Preservation and Propagation of Religion. *[S. Marshall, Ib. Page 11.]*

We give now Publick Warning to all *Newts*, to rest no longer upon their *Neutrality*, but that they address themselves speedily to take the *Covenant*, and joyn with all their power in the Defence of This Cause against the Common Enemy, &c. Otherwise we do declare them to be publick Enemies, to their Religion and Country; and that they are to be censur'd and punish'd as professed Adversaries, and Maliguants. *[Declaration of England and Scotland, Jan. 30. 1643.]*

If any Person or Persons whatsoever shall at any time or times hereafter, use or cause the aforesaid Book of *Common Prayer*, to be used in any Church, Chappel, or Publick Place of Worship, or in any private place or Family within the Kingdom of *England*, or the Dominion of *Wales*, or Port and Town of *Berwick*; every such Person so offending therein shall, for the

First Offence, pay the sum of Five Pounds of Lawful English Money. For the Second Offence Ten Pounds; and for the Third shall suffer one whole years Imprisonment, without Bail or Mainprize. [Ordinance of Parliament, Aug. 23. 1645. for putting the Directory in Execution.]

Resolved upon the Question, by the Commons assembled in Parliament, that all Persons that have, or shall come and reside in the Parliaments Quarters, shall take the National League and Covenant, and the Negative Oath, notwithstanding any Articles that have been or shall be made by the Souldiery. [June 2. 1646.]

What Person soever, having taken the Solemn League and Covenant, shall go into the Enemies Quarters without Drum, Trumpet, or Pals, shall Dye without Mercy. [An Article of War.]

### Notes on Sect. 7.

**L**EAD any Man that has but Eyes in his head, compare Cases now. Here's a Rebellious Oath of Conspiracy, opposed to an Authoritative Oath of Canonical Obedience, and Allegiance: Here's a pretended scruple of Perjury, in breaking a Treasidious Oath; and no bones made of the Perjurious violation of a Legal One: Here's a Nullity against an Act of State; and this is not the worst on't neither. Those very Men that forced a Rebellious Oath upon all people without Exception, to the utmost Extremity of Tyranny and Rigour, Contrary to Law; are now complaining of persecution, under the Common Rule of a Legal Provision; Declaring at the same time, that they are still determin'd to pursue the ends of their aforesaid Covenant, which were manifestly the Subversion of the Government.

You see likewise, how Unmercifully they dealt with People, in the Case of the Common Prayer: And yet who but these Men so Mutily for Liberty, in the very point, wherein most injuriously they made all their Fellow-Subjects, Slaves?

Kingdom above I set no value to it.

(G.) I have said [the King] is a Tyrant, and a Despot; he has no right to rule by force, or by power.

(H.) But you may say, (A) [The King] is a Tyrant, and a Despot.

(A.) **T**he Assembly is Independent, either from King or Parliament, in matters Ecclesiastical.

(B.) It is lawful for Subjects to make a Covenant, and Combination, without the King, and to enter into a Bond of Mutual Defence against the King, and all persons whatsoever.

(C.) Subjects may appeal from the King and Council to the next General Assembly, and Parliament; and in the mean time, before their Appeals are heard and discussed, they may disobey the King and Council.

(D.) An Assembly may abrogate Acts of Parliament; and discharge Subjects of their Obedience to them, if they any way reflect on the business of the Church.

(E.) The Protestation of Subjects against Laws establish'd, whether it be made corant Justice, or non Justice (before the Judges, or the People) doth void all Obedience to those Laws, and dischargeth the Protesters from any Obligation to live under them.

(F.) A number of Men, being the Greater part of the Kingdom, may do anything which they themselves conceive conducing to the Glory of God, and the good of the Church, notwithstanding any Laws standing in force to the contrary. [Kings Large Declaration, Fol. 407. &c. duncap.]

(G.) The Rights and Privileges of Parliaments, and the Liberties of the Kingdom, are the Suburbs of the Gospel; and an Inheritance bequeathed by God to Nations and Kingdoms, and under That Notion, Holy — These be the Outworks of Religion, the Lines of Communication (as I may so say) for the defence of This City. [Caje's Covenant Renew'd, 1643 P. 52.]

(H.) Such

(H.) Such a height of Opposition to the Lords Anointed, as never since Man was upon the Earth was there such a *Supremacy* framed into a *Law*; whereby Name and Thing of all Kingly Power is plainly and explicitly taken from, and exerted out of the hand of our blessed Lord *Jesus Christ*; and given unto and settled upon the *King*: (O dangerous, and Unsettling Settlement!) Now the Incommunicable Prerogative of Him, who is King in *Sion*, and whose Right it is to give Laws to Rule his own Church, and House, is alienate and appendent to the Imperial Crown of the Nation; — The most manifest, unmasked, high, and horrid Usurpation of the Throne of Christ, that ever the World saw — But its Impossible he can sit long, who sets himself upon the Mediators Throne. For the Arm of *Jehovah* shall snatch and hurry him thence. Be wise now therefore O ye Kings, &c. is a necessary caution here. [Poor Mans Cup, Page 21.]

(H.) The *Presbytery* may forbid Unjust Suits of Law, and so doth the Scripture, as scandalous to Christians — Our General Assembly is no other then *Christ's Court* (Act 15.) made up of Pastors, Doctors, and Brethren, or Elders — They hold (I believe with warrant of Gods Word) if the King refuse to Reform Religion, the Inferior Judges, and Godly Pastors, and other Church Officers may Reform; If the King will not Kiss the Sun, and do his Duty, in purging the House of the Lord, may not Eliab and the People do Their Duty, and cast out Baal's Priests? — They may Swear, or Covenant, Without the King, if he Refuse, and build the Lords House Themselves; [2 Chron. 15. 9.] and Relieve, and Defend one another when they are oppres'd — They Depos'd the Queen for her Tyranny, but Crown'd her Son. All This is vindicated in the following Treatise. — This Assembly is to judge what Doctrine is Treasonable. — It is true, Glasgow Assembly (1637.) Voted down the *High Commission*, because it was not consented to by the Church; and yet was a *Church Judicature*, which took upon them to judge of the Doctrine of Ministers, and deprive them, and did encroach upon the establish'd lawful Church Judicatures. [Rutherford's Preface to Lex Rex.]

## Notes on Sect. 8.

**D**O These People talk of the Lordlyness of Prelates; when His Holyness Himself never claim'd so much, Bare-fac'd, as these Papal Protestants do both Challenge and Practice? And it is not the Slavery, but the Masters, that we ought to be most abash'd of. Nor will the Impatient, and Imperious Humour wait for the season of their Power; but while they are yet in shackles Themselves, they are Imposing upon their Sovereign. And methinks it is very Unqual for Men, that give no Quarter to Loyal Subjects, to stand extorting for Privileges to Revolters.

Here's King and Parliament gone at First Draft (A) A Confederacy Authoriz'd at Next; (B) A Papal Dispensation from Obedience (C) The King and Three Estates swallowed up in the Assembly. (D) Subjects set above the Law. (E) The Sovereignty visit'd in the Multitude. (F) Parliaments subordinat'd to the Kirk. (G) The King Himself Arraign'd, and Judgments pronounced against him. (H) The Judges Degraded; Courts of Justice silenc'd; the Rabble passing Sentence on the Supreme Magistrate. Depositing of Princes Justify'd. (I) This is all Plain enough, without Exposition; But we are Now about to be yet a little Plainer.

## Sect. 9. Principles and Positions.

(A) **T**HE Two Houses have Legal Power to Levy Mony, Arms, Horse, Ammunition, upon the Subjects, even without, or against the Kings Consent; and to put into safe hands such Forts, Ports, Magazines, Ships, and Power of the *Militsia*, as are intended, or likely to be intended, to introduce a *Tyranny*; not only when Arms are actually raised against them, but when they discern, and accordingly declare a Preparation made towards it. *Political Catechism*. Page 7. 1679.

(B) A King abusing his Power, to the Overthrow of Religion, Laws, and Liberties, may be controll'd and oppos'd: And if he set himself to overthrow all these by Arms, then they who have Power, as the Estates of a Land, may and ought to Resist by Arms; because he doth by That Opposition break the very Bonds, and overthrow all the Essentials of this *Contract* and *Covenant*. This may serve to justify the Proceedings of This Kingdom against the late King, who in a Hostile way set himself to overthrow Religion, Parliaments, Laws, and Liberties, *Douglas's Coronation Sermon*, Page 10. 1651.

(C) The Lords and Commons are as the Master of the House. [ *Calamy's Sermon*, Decemb. 25. 1644. Page 22. ]  
— — — The Parliament whom the People Chuse are the great and only Conservators of the Peoples Liberties. *Ibid.*

(D) The Parliament of the Commonwealth of England without the King, 1651. were the Supreme Authority of this Nation, *Jenkins's Petition*. Octob. 15. 1651.

(E) The Sovereignty here among Us is in King, Lords and Commons. ( *Baxter's Holy Commonwealth*, Page 72. 1659.)

(F) The Government of England is a Mixt Monarchy, and govern'd by the Major part of the Three Estates assembled in Parliament. [ *Parliament Physick for a sin-fick Nation*. Page 111. ]

(G) The Houses are not only requisite to the acting of the Power of making Laws; but Co-ordinatly with His Majesty in the very power of Acting. *Abrah. Hall*, Page 42.)

(H) Resolved, That in case of Extream Danger, and of His Majesties Refusal, the Ordinance agreed on by both Houses for the Militia, doth oblige the People, and ought to be obeyed by the Fundamental Laws of This Kingdom. ( *Vote of both Houses*, March 25. 1641. Ex. Col. 112.)

(I) Resolved,

(I) *Resolved*, That when the Lords and Commons in Parliament (which is the Supreme Court of Judicature in the Kingdom) shall declare what the Law of the Land is; to have This not only question'd and controverted, but contradicted, and a Command that it should not be obey'd, is a high breach of the Priviledge of Parliament. (Ex. Col. 114. March 16. 1641.)

(K) The Lords and Commons in Parliament do declare, That it is against the Laws and Liberties of the Kingdom, that any of the Subjects thereof should be commanded by the King to attend Him at His Pleasure; but such as are bound thereto by special Service. (Ex. Col. 193. May 17. 1642.)

(L) The Towns, Forts, Treasure, Magazine, Offices, and the People of the Kingdom, and the whole Kingdom it self is entrusted unto the King, for the Good and Safety, and best advantage thereof; and as This Trust is for the Use of the Kingdom, so ought it to be menag'd by the Advice of the Houses of Parliament, whom the Kingdom hath Trusted for That purpose. (Third Remonstrance, May 26. 1642. Ex. Col. 266.)

(M) A Parliament may dispose of anything wherein His Majesty or His Subjects hath a Right, in such a way as that the Kingdom may not be expos'd to hazard or danger thereby. (Ibid. 267.)

(N) The Votes of the Lords and Commons in Parliament being the great Council of the Kingdom, are the REASON of the King and of the Kingdom. (Ibid. 278.)

(O) Supreme Head and Gouvernour over all Persons in all Causes, as it is meant of singular Persons rather than of Courts, or of this Collective Body of the whole Kingdom, &c. And to speak properly, it is only in His high Court of Parliament, whereon and whereof with His Majesty hath absolutely the Supreme Power, and consequently is absolutely Supreme Head and Gouvernour, from whence there is no Appeal. (Remonstrance, May 26. 1642. Ex. Col. 703.)

(P) The Kings of This Realme thought to be very tender in destroying both Houses of Parliament, any thing that concerned the

Publick Government, and good of the Kingdom; and they ought to deny themselves and their own Understandings very far, before they Deny Them; and that upon this ground, because they lie under the Obligation of an Oath to pass such Laws, if they be Just and Good, for the Kingdom. And it must Then be a Tender Point for a Prince to judge otherwise of those Laws that are Represented unto Him as such, by the Representative Body of the whole Kingdom. (*Ibid.* Pag. 715.)

No Presidents can be Bounds to the Proceedings of the Parliament. (*Ibid.* Pag. 726.)

(Q) A Parliament may dispose of anything wherein the King, or any Subject hath a Right, in such a way that the Kingdom may not be endanger'd thereby. And if the King, being humblye sought unto by His Parliament, shall refuse to joyn with them; In such Cases, the Representative Body of the Kingdom is not to sit still, and see the Kingdom perish before their Eyes; and of this danger THEY are Judges, and Judges Superior to all others that Legally have any Power of Judicature in This Kingdom. (*Ibid.*) No Member of either House ought to be meddled withal for Treason, Felony, or any other Crime; without the Cause first brought before Them, that they may judge of the Fact, and Their leave obtained to proceed. (*Ibid.*)

The Sovereign Power doth reside in the King and both Houses of Parliament: And His Majesties Negative Voice doth not import a Liberty for His Majesty to deny any thing as He pleaseth, though never so requisite and necessary for the Kingdom. (*Ibid.* 727.)

(R) When there is certain appearance, or grounded suspicion that the Letter of the Law shall be improv'd against the Equity of its (that is, the Publique Good, whether of the Body Real, or Representative) then the Commander going against its Equity, gives Liberty to the Commanded, to refuse Obedience to the Letter. (*Ex. Col.* Pag. 152.)

(S) The Clause wherein we Swear the Preservation and Defense of the Kings Person, and Authority, doth lyt under some restraint, by That limitation [In the Preservation and Defense of the True

*Tens Religion and Liberties of the Kingdom.*] To which we Reply, It maintains him as far as he is a King: He may be a Man, but sure no King, without the *Laws* and *Verge of Religion and Laws*; it being *Religion* and *Laws* that make Him a King. *Cate's Covenant Renew'd*, Page 54.

(T) Princes for just Causes may be Depos'd. If they be Tyrants against God and his Truth, their Subjects are Freed from their Oaths of Obedience — The People have the same Power over the King, that the King hath over any one Man. — The making of Laws doth belong to the People; and Kings are but as Masters of the Rolls. — [ *Dan. Pof. Lib.* 1. Cap. 4.

(U) He that resisteth the King commanding in the Lord, resisteth the Ordinance of God; but he who resisteth the King commanding that which is against God, resisteth no Ordinance of God, but an Ordinance of Sin and Satan. (*Lex Rex*, Pag. 267. 1644.)

(W) Convention of the Subjects in a Tumultuary way for a Sedition's End, to make War without Warrant of Law, is forbidden; but not when Religion, Laws, Liberties, Invasion of Foreign Enemies necessitate the Subjects to Convene; tho' the King and Ordinary Judicatures going a corrupt way to pervert Judgment shall refuse to consent to their Conventions. (*Kutherford's Lex Rex*, Pag. 464.)

(X) Our Fundamentals were not made by our Representatives, but by the People Themselves; and our Representatives themselves Limited by Them; which it were good that Parliaments as well as People would observe, and be faithful to: For no Derivative Power can Null what Their Primitive Power has established. *The Englishman*, Page 31. 1670.

(Y) The Priviledges and Lawful Prerogatives of the Sovereign, must yield, in cases of necessity, unto this high and supreme Law, *The Safety of the People*. Then no less must the Priviledges of a Parliament yield unto This. (*Lex Rex*, Pag. 159.)

If we be sworn to maintain the Kings Person and Authority, in the

the Defence of the Liberties of the Subject, then whoever preserveth the Liberties of the Subject to his Person or Authority, are not Traytors, or Rebels. (*Ibid. Pag. 251.*)

(Z) Noblemen ought to Reform Religion, if the King will not. The Commonalty concurring with the Nobility, may compel the Bishops to cease from their Tyranny; and by their Power Bridle the cruel Beasts. —— They may lawfully require of their King to have True Preachers; and if he be negligent, they justly may themselves provide them, maintain them, defend them against all that do persecute them, and may retein the Profits of the Church Livings from the other sort —— The Nobility and Commonalty ought to Reform Religion; and may remove from Honors, and punish whom God hath condemned. [ *Dent. 12.* ] of what Estate or Condition soever. —— The Punishment of such Crimes as touch the Majesty of God doth not appertain to Kings and Chief Rulers only, but also to the whole Body of the People; and to every Member of the same; as Occasion, Vocation, or ability shall serve, to revenge the Injury done against God. [ *Dan. Pos. Lib. 1.* Cap. 4.

If the Magistrates shall refuse to put Mass-mongers and False Preachers to death; the People (in seeing it perform'd) do shew that zeal of God which was commended in *Phineas*, destroying the Adulterers; and in the *Israelites* against the *Benjamites*. —— *Dan. Pos. Lib. 2. Cap. 1.*

(a) Judges ought by the Law of God to summon Princes before them for their Crimes: And to proceed against them as against all other Offenders. —— Evil Princes ought by the Law of God to be Depos'd; and Inferior Magistrates ought chiefly to do it. —— When Magistrates do cease to do their Duties, the People are as it were without Officers. And then God giveth the Sword into Their hands, and he himself is become immediately Their Head: For to the Multitude a Portion of the Sword of Justice is committed: From the which no Person, King, Queen, or Emperor, being an *Idolater*, is excepted: they must Dye the Death, &c. —— God will send to the People which are willing to do their Duty, but are not able, some *Moses*, or *Othobaziel*. If they know any *Jonathas*, they must go unto him to be their Captain, and he ought not to refuse them. By the word of God a Private

vate Man, by some Special Inward Motive, may Kill a Tyrant, as *Moses* did the *Egyptians*: as *Phineas* did the *Leperous*; and *Ehud* did King *Egdon*, &c.—It is lawful to kill wicked Kings and Tyrants; and both by Gods Law, and Mans Law, Queen *Mary* ought to have been put to death as being a Tyrant, a Monster, a Cruel Death, &c. The Subjects did kill the Queen's Highness *Abbas*; *Jesus* killed the Queen's Majesty *Zerubbel*; *Elias*, being no Magistrate, killed the Queen's Majesties Chaplains, *Baal's Priests*. These Examples are left for our Instruction. Where this Justice is not executed, the State is most Corrupt. [ *Dan. Ps. Lib. 2. Cap. 2.* ]

( b ) Whosoever a King, or other Superior Authority creates an Inferior, they invest it with a Legitimacy of Magistratrical Power, to punish Themselves also, in case they prove Evil Doers. ( *Right and Might well met*, Page 7. 1648. )

Princes derive their Power and Prerogative from the People; and have their Investitures merely for the Peoples Benefit. ( *Jus Populi*, Page 1. 1644. )

If the Prince fail in his Promise, the People are exempt from their Obedience; the Contract is made void, and the Right of Obligation is of no force. It is therefore permitted to the Officers of a Kingdom, either all, or some good number of them, to suppress a Tyrant. ( *Vindicia contra Tyrannos*, Pag. 129, 124, 1648. )

It is lawful for any who have the Power to call to account a Tyrant or wicked King, and after due Conviction to depose and put him to death, if the ordinary Magistrate hath neglected, or deny'd to do it. ( *The Tenures of Kings and Magistrates*, 1649. )

## Notes on Sect. 9.

The First Clause (A) has been of great Use to the Protestant Mercenaries, and Intelligences, for the shaping of their Addresses. (B) A Dispensation again. (C,D,E,F,G.) The King is Depos'd by the Dissenters. (H) The Two Houses above the King. (I) Calls the King to an account for not submitting to the Two Houses. (K.) Allows Him to be Master only of His Own Domestiques. (L) The Two Houses are the Kings Guardians; And (M) may Dispose of Kings and Subjects Rights at pleasure. (N) The Votes of the Two Houses are the REASoN of King and Kingdom. (O) Singulis Major, Universis Minor. (P) The King bound to pass whatever Bills the Two Houses offer Him, tho' against His Judgment. (Q) No Member of either House to be Touch'd for Treason without leave. (R) The Equity of the Law set up against the Letter of it. (S) The King distinguish'd from the Person. (T) Princes Deposable by the People. (U) Obedience and Resistance Conditional. (W) People may Convene against Authority. (X) The Fundamentals of Government are from the People. (Y) And so is Sovereignty, to which both Kings and Parliaments must yield. (Z. and a.) Popular Violence and Reformation Justif'd. Deposing and Killing of Kings. (b) Gives the Constable a Commission to lay the King by the Heels.

Let the Reader take Notice, that These are not the Wild Speculations of sick-brain'd Phanatiques, but Positions Rooted in the very Foundations of the Separation; Subversive of the very Ordinance of Government; and not only asserted by Votes, and Arguments, but put in practice upon the Liyes and Liberties both of Prince and People.

Sect. 10. *Tuyulis Encourag'd; and chiefly, by the Able, Holy, Faithful, Laborious, and Truly Peaceable Preachers of the Gospel.*] (Petition for Peace, Pag. 4.)

(A) **T**He Land is sore Troubled; there's no place, nor being for a faithful Minister of the Word. Our Blood cryeth for Vengeance against the Bishops. — If This Persecution be not provided for, 'tis the Case of many a Thousand in *England*; great Troubles will come of it. [Dan. Pos. L. 2. Cap. 10.]

It astonishes us to foresee what *Doleful Effects* our *Divisions* would produce. [Proposals, Pag. 12. 1661.]

(B) The Act for suppressing Conventicles is a Law dishonourable to God, destructive to the Gospel, and pernicious to most of the sober People of the Nation. [Querries upon the Proclamations for enforcing the Laws against Conventicles, &c. Pag. 12.] Q. Whether the Saints ought not to continue the assemblies of their *Worship of God*, without or against the Consent of their Magistrates, they being commanded so to do? [Matth. 28. 18, 19, 20. Heb. 10. 25. &c. Pag. 14.]

(C) When the Ark of God is taken, the Ministers of Christ are driven into Corners; the Souls of our Wives and Children are in danger to miscarry [Calamy's Serm. Dec. 28. 1662. Pag. 8] Where are our *Moseses*, our *Eliab's*? Where are those that lay to heart the danger of the Ark of God? [Pag. 10.] — It is not your *Wicked Ministers* that can settle the Ark; It is not your Prophane, Drunken Ministers; No, it must be your *Godly, Sober, Pious, and Religious Ministers*. [Pag. 17, 18.]

(D) That Truth for Owning of which you are put to suffer the loss of all things, is that very Treth for which Christ himself suffer'd as a Martyr: viz. That He was a King. — Yes he is a King,

King, and will be a King when You are gone; and will prove himself bigger than the Kings of the Earth, by rescinding of Your Supremacy, that Idol of his Indignation, and Object of his Revenge.— Of a Truth, Lord, against thy Holy Child JESU S whom thou hast anointed, are all these gathered together; and it is for our owning of Him as Thy Anointed, and refusing to be on that Conspiracy, that we are thus used. [The Poor Mans Cup of ColdWater Minister'd to the Saints and Sufferers for Christ, in Scotland, Pag. 13. 16. 8.]

(E) We saw the Blood of these Blessed Saints and Martyrs (the Scotch Rebels) of Jesus shed: We saw the Frame of our Government Dissolv'd, and Overturn'd: We saw an Act Recisory, the Wickedness whereof reached Heaven: We saw Abominable and Abjured Episcopacy, re-establish'd by Law, and the Faithful Ministers of Christ driven from their Flocks: Thus we saw Jericho Rebuilt; and so the Nation became a Curse; being so deeply, and so deliberately involved into the Guilt of Open, Owned, Avouched, and by Law established Perjury: Now what did we in the mean time? Alas, we had not the Spirit of the Day in its Day, &c. [Poor Mans Cup, Pag. 20.]

(F) Beloved Brethren, Albeit God hath put and ordained distinction betwixt King and Subjects; yet in hope of the Life to come he hath made all equal: And therefore I say that it doth no less appertain to You to be assured that your Faith and Religion be grounded, and established upon the True and Undoubted Word of God, than to your Princes or Rulers.— And to You it doth no less appertain, than to your King or Princes, to provide that Christ Jesus be truly Preach'd amongst you. [Jus Populi, Pag. 215.]

(G) They Deifie a Creature, and renounce their Homage to the King of Kings; and so provoke him to destroy both Them and their King by their Apostasy, and wicked Defection; and that openly before Men and Angels, as David hanged up the Sons of Saul before the Sun: And then they need not fear either Dag or Dagger, Pistol or Poyson'd Poniard. [Ibid. Pag. 414.]

(H) Come, my Brethren, I say, and fear not to take this Agog (Prelacy I mean, not the Prelates;) and hew it to pieces before the Lord. [Cate's Covenant Renew'd, Pag. 51.]

(I) Down

(I) Down with Baal's Altars, down with Baal's Priests, &c.  
[Salwey's Sermon to the Commons, Octob. 25. 1643. Pag. 19.]

(K) I may truly say as the Martyr did, That if I had as many Lives as Hairs on my Head, I would be willing to sacrifice all those Lives in this Cause. [Mr. Calamy's Speech at Guild-hall, Octob. 6. 1643.]

(L) Let no Law hinder you; *Si jus violandum*, &c. And if Law be to be broken, it is for a *Crown*, and therefore for Religion. [Simpson on Prov. 8. 15. 16. Pag. 23.] — You are set over Kingdoms, to root out, pull down, destroy, and throw down; do it quickly, do it throughly. [Ibid. Pag. 24.]

(M) Who were they but the poorer and meaner sort of People that at the first joyn'd with the Ministers to raise the Building of Reformation? [Marshal's Serm. June 15. 1643. Pag. 15.]

(N) Here is an extraordinary appearance of so many Ministers to encourage you in This Cause, that you may see how real the *Godly Ministry in England* is unto This Cause. [Calamy's Speech at Guild-hall, Octob. 6. 1643.]

(O) To You of the Honourable House, Up, for the Matter belongs to You; We, even all the Godly Ministers of the Country, will be with You. [Faircloth to the Commons on Josh. 7. 25. Pag. 29.] Let not the Pretence of Peace and Unity cool your Fervour, or make you spare to oppose your selves unto those idle and Idolized Ceremonies against which we dispute. (*Dispute against English-Popish Ceremonies*, Pag. 11.)

(P) *A Word to the People*: Are Magistrates your Servants? Then learn to be Wise, and know your Priviledges for time to come; and be not frightened out of your Right and Reason at once, by those Traitors and Rebels who would make you believe that it is Treason and Rebellion to call Them to account for the Treason and Rebellion they are Guilty of. (*Mene Tekel*, Pag. 41.) Parliaments are the Peoples Servants. — The King, Judges, Justices, Mayors, Constables, and all other Magistrates or Officers, are our Servants, to protect us, and secure us from Violence and Oppression; If they

break their Trust, and Oppress us, the Law of God and Nature allows us to call our Servants to account, punish them according to their Deserts, and turn them out of our Service. (*Ibid.*) Alas, poor *England* ! thy Shepherds are become Robbers; thy Princes within thee are Roaring Lions; thy Judges are Ravelling Wolves, &c. (*Pag. 48.*) — What Authority had a Parliament to give away our *Brib-Ribbis*? to enslave the *Corporations* and *Communities* that sent them up to assert their *Freedoms*; and to expose us to the Lusts of Wicked Oppressors; to give away the *Millets* of the Land to the *King*? &c. (*Pag. 50.*) — The Parliaments giving away our *Brib-Ribbis* to the *King*, is just of as much force as if the *Convocation* of *Prelates*, or *Council* of *Bishops* should give our *Souls* to the *Devil*: They have as much Power to do the latter, as the Parliament have to do the former. (*Pag. 51.*)

(Q.) Some Persons may be stirr'd up to do some things that are not in themselves so justifiable, or seemingly warrantable, (at least in all Circumstances) which yet the Over-ruled Hand of God may be in; as in *Moses* killing the *Egyptian*; *Phineas* slaying *Zimri* and *Cosbi*, Numb. 25. 7, 8. (*Sufferers Catechism*, Pg. 32. 1664.)

(R) It is remarkable that this single act of *Pbiness* in killing two Persons is so much rewarded, and taken notice of by the Lord ; yea, more than the many who were killed by the Judges. (*Jus Poluli*, P. 416.) --- Now sure I am this Fact of *Pbinesas* was according to the Law, and to the express mind of God; and why then might it not be imitated in the like case? What Warrant, Command, or Commission had *Pbinessas*, which we cannot now expect? (*Ibid.* Pag. 419.)

## Notes on Sect. 10.

**H**ere's a Complaint of a Persecution (A) by the greatest of Persecutors, and the most Merciless of Men; as you have it out of their own Mouths. The Law vilify'd, (B) and Authority affronted, in the very Instant while they pretend to Supplicate for Relief. What can be more Inflaming, Scandalous and Pharisaical then the Clause, (C?) or more Seditious then (D. E. F. and G?) More Incentive to the People then (H. I. K. and L.) And who were the Eminent Incendiaries, (M. N. and O.) but the very Principals of the Dissenting Ministers? What horribile Affronts upon the King, Parliament and Government in (P?) What Instigations are there to any execrable Practice upon the Sacred Person of His Majesty in (Q. and R?) View their Principles; Compare my Citations with their Writings; turn your Eye from Tolerance to their Practices; and if you find I have done them any wrong in the Report, let me bear the Burthen of the Scandal. But if the matter be truly represented, let the Reader judge of the Rest.

## Sect. II. The War against the King Justify'd.

(A) Our War has been proved over and over to unbiass'd Consciences, to be Just. (Carlyl to the Commons, April 23, 1644. Page 35.)

(B) The Scots were necessitated to take up Arms for their Just Defence; and against Antichrist, and the Popish Priests. Ward, before the Lords, on Deut. 33, 16. Page 16.

(C) If

(C) If I had taken up Arms against the Parliament in that War, my Conscience tells me I had been a Traytor, and guilty of Refusing the highest Powers. [Baxters *Holy Commonwealth*, Pag. 433. — and I cannot see that I was mistaken in the Mayn Cause; nor dare I repeat of it, nor forbear the same, if it were to do again in the same state of Things. [Ibid, Page 486.]

(D) Some say the Terms are dubious, if not false; it being indefinitely asserted, *It is not lawful to take Arms against the King, on any pretense whatsoever.* Although our King is, and we hope ever will be so qualify'd, that in reference to Him, it may be true; yet it is not impossible for a King, *Regis Personam exire;* in a Natural or ~~Moral~~ Madness, or *Pbrensy*, to turn Tyrant, yea Beast, &c. — In This case, Men think Nature doth dictate it, and Scripture doth justify a Man *se defendendo vim vi repellere*, &c. [A short Survey of the Grand Case, Page 12. 1663.]

(E) Their Rising (*The Rebels at Pentland-hills*) was supposed against *Lawful Authority*; whereas it was rather a Rising for *Lawful Authority*; while against Persons abusing their Authority, and not walking in the right Line of *Subordination* unto the Supreme Magistrate and Governor of Heaven and Earth; but Rebelling *against* Him, in making Laws Contrary to His Laws, and executing them contrary to His Will and Command. 2. That their *Rising* was in *Rebellion*; whereas it was rather in *Loyalty to God, and the Country*, against such as had erected a Standard of Rebellion against the High and Mighty Prince *Jesus Christ* our Lord, and Supreme Governor, and in Loyalty to that Supreme Law, *The safety of the People: defending themselves against manifest, and intolerable Tyranny.* [Jus Populi, 1669. Prefac.] — We may safely say, that these Valiant Worthies were basely and barbarously Murder'd, and that there was no just cause to take their Lives. [Ib. Prefac.]

(F) When

(F) When strong and inevitable Necessity urgeth, in order to Necessary and Just Ends; people may have their own Convocations, even against Authority, and *de jure*, be guilty of the breach of no standing Law against the same; seeing all know that *Salus Populi est Suprema Lex*; and that no Law, or Act, when the strict observation thereof tendeth to the Detriment of the Republick (for the good of which all Laws are made) is of force. [ *Jus Populi*, Page 18. ] — Resistance may be us'd against the Person of, or the Man who is, the *Magistrate*; without the least contempt, or wrong done unto the Holy Ordinance of God — The Peoples Safety is such a *Royal thing*, that the King Himself, and all his *Prerogatives*, yea and *Municipal Laws* too, must vail the Cap unto it, themselves being Judges. [ *Ibid.* Pag. 25. ] — The Late War carried on by the Parliament of Scotland against the King, was *Lawful*, both in point of *Law* and *Conscience*; and if That was *Lawful* ( as it was, and shall be found to be ) when He and all His Complices have done their Utmost, with all their Lying Cavils, false Calumnies, Reproaches, and what not, that Hell can hatch to disprove, and condemn the same ) a War raised by the Subjects in their own sinless self-defence, without the conduct of their Representative, cannot in every case be condemned, particularly not in our Case Now. *Jus Populi*, Page 31.

(G) The Generation of the *Prelatical*, and *Malignant Faction*, did not cease to Chane after the Determinations of the *Cruel*, and *Bloody Council*; and cry out upon Those *Noble* and *Worthy Patriots* ( whose Memory shall be in Everlasting Remembrance ) as *Traitors* and *Rebells*, *Justly Condemned* and *Executed*.

Notes on Sect. 11.

WE have the War here against the Late King Justify'd (A. B. C.) by Three Divines of Note, in the First place. (D.) Minces it a little, but comes to the same point at last. (E. F. and G.) Justify not only the Ground of That Rebellion, and the Fact it self; but Canonize the very Rebels of Pentland-Hills for Martyrs. Now can it be imagin'd, that any Man will take upon him to defend the Late Sedition, that does not stand as well-affested to another? It is a strange Partiality for Them to think it more Reasonable for Separatists to Overtur the Government against Law, then for the Magistrate, by keeping Close to the Rule of the Law, to do his endeavour to Support it. If they call it a Persecution, the Magistrates not Dissolving of the Law in favour of Dissenters; Why may not we be allow'd to call it a Rebellion, for the Dissenters to Dissolve the Government in despite of the Magistrate?

Sect. 12. Reformation by Blood.

(A) You cannot Preach, nor Pray them down directly and immediately; —— Well! that which the Word cannot do, the Sword shall. (Reynier to the Commons, Aug. 28. 1644. Pag. 12.

(B) Episcopacy must not only be pull'd up, but the Bishops must be hang'd up before the Lord; and the Bloodiest and Sharpest War to be endur'd, rather then the least Error in Doctrine, or in Discipline. (A Scottish Sermon, Kings large Scotch Declaration, fol. 424.

(C) Those mine Enemies that would not have me Reign over them, bring them hither, and slay them before me. Those Men that rise up in cursed Practises to change Religion, to bring in Idolatry, and

## *Dissenters Swaying.*

and *False Worship*, to Depose Christ from his Throne, and set up Anti-Christ in his Place: — Noble Sirs; in your Execution of Judgment upon Delinquents, Imitate God, and be Merciful to none that have sinn'd of Malicious wickedness. Let not your Eye pity any who in This bloody Quarrel have laid the Foundation of their Rebellion and Massacres in Irreconcileable Hatred to Religion and the Government of Jesus Christ. *Cafe's Sermon to the Court Martial, Aug. 17. 1644.*

(D) As *Josiah* put to death those that follow'd *Baal*, so may the Parliament those that will not return, and leave *Antichristianism*. *Marshall's Serm. March 26. 1645.* — That Anti-Christianism that was sworn in the Covenant to be rooted out. *Pag. 45.*

(E) I will confidently affirm, that our days now are better than they were seven years ago, because it is better to see the Lord Executing Judgment, than to see Men working Wickedness; and to behold a People lyg ~~Galloweing in their Blood~~, rather *Apostatizing* from God, and embracing *Idolatry* and *Superstition*, and banishing the Lord Jesus from amongst them. (*S. Marshall to Both Houses, &c. Jan. 18. 1643. Pag. 18*) — Carry on the Work still; leave not a Rag that belongs to *Papery*; lay not a bit of the Lords Building with any thing that belongs to *Anti-Christ*; but away with it, Root and Branch, Head and Tail; till you can say, *Now is Christ set upon his Throne.* (*Ibid. Page 21.*)

(F) The Cause you manage is the Cause of God; the Glory of God is embarkt in the same Ship in which This Cause is. (*E. Calamy's, Sermon to the Peers; June 15. 1643. Page 53.* — He that dyes fighting the Lords battle, dyes a Martyr. *Ibid. Page 57.*)

(G) Cursed be he that withholdeth his Sword from Blood; that Spares, when God saith Strike; that suffers those to escape, whom God has appointed to Destruction. (*Cafe on Dan. 11. 32. Page 24. To the Commons,* and how said mark a word bishopton & said know by it selfe what had od year of regnall 1645. *G. 1645. and 1646. year.* (H) The

(H) The Execution of Judgment is the Lords Work; and they shall be *Cursed*, that do it negligently: And *Cursed* shall they be, that keep back their Sword from *Blood*, in This Cause. (Strickland, Nov. 5. 1644, Page 26.)

(I) The Lord is pursuing you if you execute not *Vengeance* on them betimes. (Faircloth on Job, 7. 25. Page 48. Why should Life be further granted to Them, whose very Life brings Death to all about them! Ibid.)

(K) Though as Little Ones they call for *Pity*, yet as *Babylonish* they call for *Justice*, even to *Blood*. (Bridges on Rev. 4. 8. Page. 11.)

(L) Let us not out of any worldly respects of Estate, Wives, Children, Honour, good Nature, Justice, Compassion, Care of Trade, of Laws, grow slack and lazy in our Undertakings; upon the Success of which the Eyes of Christendom are fix'd: — But let us proceed to shed the *Blood* of the Ungodly. (L. Dec. 19. 1642.)

(M) It is commendable to fight for Peace and Reformation, AGAINST the Kings Command. (Calamy's Sermon, Decem. 25. 1644. Pag. 29.)

(N) Do Justice to the greatest: *Saul's Sons* are not Spar'd, no nor may *Agag*, nor *Benhadad*, though themselves *KINGS*. *Zimri* and *Cesbi*, though *Princes* of the *People*, must be perfid'd into their Tents. This is the way to Consecrate your selves to God. (Herke Sermon to the Commons, Nov. 5. 1644. Pag. 16. — In vain are the high Praises of God in your Mouths, without a Two-edged Sword in your hands. Ibid. Jan. 25. 1643. Page 31.)

(O) If you would have a Peace with Popery, a Peace with Slavery; if you would have a *Judas Peace*, or a *Jaab's Peace*; (you know the Story, he kiss'd *Amos*, and then kill'd him.) If you would have a *Peace* that will bring a *Massacre* with it; a *Frenzib. Peace*; It may be had easily. But if you would have a *Peace* that may continue the *Gospel* among you, and bring in a *Reformation*,

Reformation, &c. Such a Peace cannot be had without Contesbtion toward the bringing in of the Sects. (Calamy's Speech at Guild-Hall, Octob. 6. 1643.)

Notes on Sect. 12.

You have here Fourteen Paragraphs, so Sanguinary, and Savage; that if they had not Christian Names to them, a body would take the Authors of them for Saracens: And to go a little farther with you yet, Thirteen of the Fourteen are the Work of dissenting Divines; Not of Mr. Calamy's Wicked, profane, Drunken Ministers; (as he was pleas'd to Baptize the English Clergy) but of the Godly, Sober, Pious, and Religious Ministers (as be thought fit to distinguish those of his own Party.) Let the Reader Judge now if These be not fit Workmen to be employ'd in the Repairing of our Breaches? One more now, and I have done.

Sect. 13. The Murther of the Late King Encouraged, and Justify'd.

(A) WE propeund that That Capital, and Grand Author of our Troubles, the Person of the King may be speedily brought to Justice, for the Treason, Blood, and Mischief he is guilty of. (Armye Remonstrance, Nov. 16 1648. P. 62.)

(B) Have you not sins enow of your own, but will you wrap your selves up in the Treachery, Murther, Blood, Cruelty and Tyranny of others? (Ibo. Brookey Sermon before the Commons, Decemb. 26. 1648. Pag. 17.) (Preparation to the Kings Murther) See some of those Grand Malefactors a Mourning, (that have caused the Kingdom to Mourn so many years, in Garments Roll'd in Blood) by the Execution of JUSTICE, &c. (Ibid. Pag. 19.)

(C.) The King of Syria came against Israel, and by the mighty power of God, he and his Army were overthrown, and the King was taken Prisoner. Now the Mind of God was ( which he then discover'd only by that present Providence ) that Justice should have been executed upon him; but it was not. Whereupon, the Prophet comes with Ashes upon his Face, and waited for the King of Israel, in the way where he should return, ( 1 Kings 20. 42.) and as the King passed by, he Cry'd unto him, *This said the Lord, because thou hast let go a Man whom I appointed for Destruction, therefore Thy Life shall go for his Life.* Now see how the King of Syria, after this, answers Absalom's Love: About Three years after, Israel and Syria engaged in a New War: Benhadad's Life was once in Absalom's hand, and he ventur'd Gods displeasure to let him go. But see how Benhadad rewards him for it: *Fight neither against small nor great, but against the King of Israel.* Honourable and Worthy, If God do not lead you to do Justice upon those that have been the great Actors in shedding Innocent Blood, never think to gain their favour by sparing of them, &c. (G. Cockaine's Sermon to the Commons, Novemb. 29. 1648.)

(D) When Kings command unrighteous things, and People suit them with willing compliance, none doubts but the Destruction of them both is Just and Righteous. (Dr. Owen, a First-Sermon, Jan. 31. 1648. Pag. 5.) — A Great, Mighty Potentate, that had caused Terror in the Land of the Living, and laid his Sword under his Head, brought to punishment for Blood. (Ibid. a Thanksgiving-Sermon, Octob. 24. 1651. Page 6.)

(E) Praised be God who hath delivered us from the Imposition of Prelatical Innovations, Altar-Genu-flexions and Cringings; with Crossings, and all that Popish Trash and Trumpery. And truly I speak no more than what I have often thought and said, [The Removal of those Insupportable Burthens countervalis for the Blood and Treasure shed and spent in these late Distractions, &c.] W. Jenkins before the Parliament, (as they call'd it) Sept. 24. 1656. Pag. 23.

(F) Corbet says, That he was now fully satisfied in his own mind of the Lawfulness of the Fou, as well as of the Power by which it was

was done; and that it was his Duty no longer to stand out, but to joyn with his Brethren, as an Actor in it; or else he might become guilty of Unfaithfulness to the Cause of God, and his Country, &c. (*Three Regicides Speeches 1662. Pag. 57.*) — And as for that **Necessary and Publick Act of Justice**, he did never repent at all, that he had a hand in it; Nor, after all the Searchings of Heart about it, did see cause so to do, when at any time he had the most serious, and calm Reflections upon it. (*Pag 58.*)

(G) The Parliament having wisely chang'd the Government to a Commonwealth, and cut off that Hereditary Usurpation of Monarchy, which was never either justly begun, or continu'd. (*The False Brother, Pag. 34. 1651.*)

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### Notes on Sect. 13.

**I**N (A) we have only Men of Blood, pressing for Blood; and nothing less than the Blood of a Tender, a Religious, a Protestant, and their Native Prince, will content them. The War is now transferr'd from Popery to Tyranny: The Masque is taken off; and it is down-right Treason, and Blood that is Charged upon him by the Army. And what was it, but the Dissenting Pulpits that put these Diabolical Thoughts into their Hearts; These Bloody Words into their Mouths; and the very Swords into their Hands? Who but the Godly, Peaceable Ministers, the Zealous Protestants, (as they make bold to call themselves) and just such Protestants, as Ministers, to a Scruple. Murther, Blood, Cruelty, Tyranny, says Brooks, (B) and see then how this Parricidal Evangelist bellows for the Execution of Justice; which was, in English, the King's Murther. In (C) you have another of the Stamp, pressing the same Point, and upon the same Foundation too; (for shedding Innocent Blood) with an Insinuation of no less than the Mind of God for their warrant. In (D) you have one of our Re-reformers bestriding two Kings at a Step. And in (E) another of the same Tribe, with the Rights of the Church in one Scale, the Blood and Treasure of His Sacred Maj:ty, and so many Thousands of his Loyal Subjects, in the other, and all too little to weigh against a Cross,

Cross, and an Altar. (F) Is only a Defence of the Execution, by a Regicide: And in (G) the Change of Government approved by a Republican.

To wind up all now in a word. The Presbyterians (you see) hold Toleration to be the Source of all Heresies; utterly Unlawful, Insufferable, Impious, and Destructive, both of Church and State. The Independent qualifies it, with some Restrictions, to their own advantage; but Episcopacy and Presbytery find no Quarter. They are at War among themselves, upon an Inconsistency of Principles; and openly profess their reciprocal Animosities to be master of Conscience. The Civil Goverment passes with them for Tyranical, and the Ecclesiastical for Antichristian. They stick to their Covenant to the Death; and the Roman Papacy it self, even in their own accounts of it, is not more bloodily Rigorous in Impositions upon Conscience, than the Papal Presbytery, according to the Testimony of their Words and Actions. The Imperial Authority of the Crown is wholly swallow'd up in the Transcendent Usurpations of the Kirk. Their Positions are not only Ruinous to the Peace of This Government, but to the very Being also of Government it self. Their very Assembly of Divines, did not only Animate the Sedition, and Encourage the bringing of the Late King to the Block; but several eminent Members of it pass'd an approbation of that Unspeakable Villany, after the Fact was committed; and frightened the People, in their Pulpits, out of their Christianity and Allegiance, into an Enthusiastick Rage, after Confusion and Blood.

Sum up all This now; and try if you can Reconcile These People, in their Practices and Opinions, even to their very Selves.

THE END.





